673

A

BRIEF REPLY

To some part

Of a very scurrilous and lying *Pamphlet*,

CALLED,

Sauls errand

TO

DAMASCUS,

SHEWING

The vanitie of the praises there attributed to the Sect of the *Quakers*, and Falsitie of their *Relations* which are nought else but the breathings of a spirit of Malice.

Psal. 35. 20.

They speak not Peace, but devise deceitfull matters against them that are quiet in the Land.

LONDON,
Printed by *T. R.* for *H. R.* at the signe of the three Pigeons in *Pauls* Church-yard. 1653.

To the Reader.

THere is an unlicenſed Pamphlet, called Sauls errand to Damaſcus, lately procured to be Printed, wherein diverſe Miniſters of Weſtmerland, and Lancaſhire are falſly aſperſed, and maliciouſly belied and traduced. Had it not been for the clearing of their Innocency, and the diſcovery of the falſities contained in that Book too apt in this credulous age to be believed; (as whatſoever is ſpoken againſt a Miniſter) there had not been one word written in anſwer to it. And for the reſt of that Book that concerns us not, I ſhould be loath to betray my indiſcretion ſo far as to attempt a full anſwer to ſuch a heap of words, or to trouble any judicious Reader with ſuch fruitleſs conteſts. Good Readers, you have that Book by you, or can think it worth your buying or peruſal, let me intreat you to read it with ſome obſervation of the Contents. And if you be men, whoſe inner man hath been indeed illuminated by the good ſpirit of the Lord, and the knowledge of the Truth, or whoſe reaſon hath been at all refined or poliſht by learning or good education: you will eaſily perceive by what they have to ſay for themſelves, that they are men, Whoſe knowledge is ſcience falſly ſo called, that theſe men are blind Leaders; that while they pretend to be full of the Spirit, full of Light and Revelations, they are led a captive prey to the ſpirit of lies, that ſpirit that workes in the children of diſobedience, that they walk in thick darkneſs, that they go they know not whither, and ſpeak they know not what. Something they would ſay to clear themſelves of thoſe blaſphemies and curſed ſpeeches they have been overheard to utter, and have bin depoſed upon oath againſt them, both in Weſtmerland and Lancaſhire, if they could tell how. Flatly deny them they cannot, they do not, & you wil even wonder to ſee how they bungle out an anſwer. You wil admire at their impertinencies, inconſiſtencies, irrational, inſenſate, miſty expreſſions, as ambiguous ſometimes as the devils oracles: and ſtand amazed to ſee their impudence, and how magiſtically they can revile & cenſure to the pit of hel, & how boldly they dare avouch an error, and offer a rape upon the holy Text, wreſt and miſapply it, and father their heretical, abſurd tenets & aſſertions on it, & that in Print even to the face of the World. While they would defend themſelves before you, they bewray themſelves, and if you be intelligent Readers, will ſtink in your noſtrils. Nor wil you need that any man ſhould take the pains of any reply the book is big with folly & madnes. It is ſelf-accuſed and carries its confutation with it. Here is therfore notice taken chiefly of the calumnies charged upon ſome Miniſters in Weſtmerland, as to matter of fact, (leſt they ſhould triumph in our ſilence, and the world look upon their relations as Truth) to which you may expect an anſwer ſo true, that if need be, it may be atteſted on Oath, by a multitude of witneſſes.

A brief Reply to a very scurrilous and lying *Pamphlet*, called *Sauls Errand to Damascus*: shewing the Vanitie of the praises there given to the Sect of the *Quakers*, and the falsitie of their *Relations*, which are, &c.

THe first Epistle in *Souls* errand to *Damascus* inscribed (I suppose) chiefly to that sort of the People, whose irreligion and horrid impieties have been in the forner part of this Book sufficiently manifested; intrudes to raise up your honour, and procure a precious esteem for them among those that are Saints indeed: and therefore tels them [That the Lord Jesus Christ, and Christ with all his Train, and bids them glory in their habit, and perswades them they wear the signal Favors of the King of Kings; by which the Authour saith, he knowes to whom they belong, because they love the Brethren.]

Reply.

READer we could wish that not one of that apostatized Generation, but were such indeed; that they all had that Genuine and reall glory upon their souls, which this Enemy would varnish them over with, to deceive those that know them not. But alas, how shall the most extended Charity that knowes them, be perswaded, to entertain such a high opinion of them? If to hate the Truth as it is in Jesus, to adulterate, oppose it, to worship the mentall Idols of their own imaginations, If to cast off and deny all Christs Ordinances, if zealously to maligne, revile, reproach, taunt, speak all manner of evil falsely against all the Ministers of his Gospel without exception, and against the most honest godly spiritual Christians that live near them; If this be to love Christ, then may this people be thought to love the Lord Jesus indeed: But if to live and delight in those Impieties

eties be not love, but reall hatred to Jesus Christ, then may this people (if any in the Christian World) be justly reputed his professed Enemies.

We must confesse their love to those of their own society seems to be much, and sometimes discovers it self too unhandsomely, and uncivilly, to give advantage for a Spiritual and Saintlike love.

But be their affection eminent among themselves it is too palpably turned into the gall of bitternesse against all, not of their principles; so that the Authour of the Epistles to justifie his sayings, must be forced to condemne all the Professors of Christ, except his own Epileptick society, as none of the Saints, Brethren or Train of Jesus Christ.

If any of those who dwell in the Bosome of the Son of God, and by the flamings of their own souls in love to Christ and to his Saints, do know the proper colours and operations of a divine affection, can say there is any spark of what the Epistle pretends to, of love to Christ and his Train in this Generation; I must confesse our sight much lesse able to see it, then our soul is ready to desire the Lord by his converting power would plant it in them.

In the second and third Epistles. He again represents them as peaceable, holy, humble, self denying men, precious Christians, such as have for some time past forborn to concorporate in parochiall Assemblies, wherein they professe themselves to have gained little of the knowledge of Christ: such as demean themselves without giving any offence to those that fear God, &c. and after calls their meetings Christian and peaceable Exercises.

Reply.

THe Authour of those Epistles (it seems) thinks to gain advantage upon the Readers affections for this people, by telling him what a well qualified people they are, how pious, how peaceable, humble, selfdenying. How easie is it to call evil good and good evil? We could wish from our souls they were all what is spoke of them, and it is our prayer to the Lord for them, that they may yet become such, be cloathed with those Christian Graces, and filled with these gifts of the Spirit, which are Ornaments of great price before God. But true it is, the contrary is too manifest. Their Blasphemies and hellish Errors, their superstitions, irreligion, selfconceitednesse, their uncharitableneſſe, censoriousneſſe, constant Sabbath-breaking, living, according

according to the Impulſe of their own wils, their profeſſed Enmity to Chriſts Goſpel, the preaching of the Word, and violent endeavours to overturn all Ordinances and wayes of Worſhip, and invectives againſt them, their incomparable reproachings of the ſervants of the living God, and turbulent behaviour more fully ſpoken to in the former Narrative, do too openly declare them to the World to be quite oppoſite to what this man would repreſent them to be, viz. to be Enemies to peace and piety, and full of the worſt kind of pride and arrogancy, of that which is Spiritual.

If *Lancaſhire* produce a fairer crop, and the paſture of theirs be different from ours, if they be there better red and taught then with us; we are glad they are not ſo ill in any place as ours. But we fear thoſe of this ſociety with them do fall under the ſame unanſwerableneſſe, to the praiſe of theſe Epiſtles, as theſe in *Weſtmoreland* do. We ſpeak of whom we know, and do conclude that they are ſo unlike to pious and peaceable men, that as it would be a mercy to ſome Congregations, if they might waite upon the God of their fathers in peace; ſo we have reaſon to ſolicite the Lord in our prayers, that he would ſtil continue to ſpread the skirt of the Magiſtrates protection and power over the Churches without which we muſt look to prepare for thoſe times wherein the people ſhall periſh for lack of viſion, and the Prophet ſhall ſay with *Elijah*; It is enough Lord, let me dye.

For their forbearance to concorporate with parochial Congregations; It is no commendation to them, that they refuſe to be hearers in ſuch Aſſemblies where the Word of God is purely preached. It is no ſin to hear the Word in a mixt Congregation. Chriſt himſelf preached moſt frequently to unconverted Multitudes, nor had his Diſciples learned from him to forbear to concorporate with them, as far as came to the hearing of the Word among them. He ſent forth his Apoſtles with Commiſſion to preach the Goſpel to all Nations, to every Creature, and therefore it was the dutie of every Creature, the worſt of ſinners as well as the beſt of Chriſtians, where ever they came to hear them. It would rather have ben matter of ſinne and ſhame, then praiſe for any Companion of the Apoſtle *Paul*, when he preached on *Mars* hill in *Athens*, to have denied to hear him preach there, becauſe his Auditors were Epicureans and Stoicks, and all ſave *Pauls* Aſſociats, Idolaters.

But this is made uſe of onely for advantage, by reaſon of that

Odium

Odium that he knowes lies upon parochial Conſtitutions. The whole Nation almoſt knowes that moſt of the Congregations in *Lancaſhire* are reduced to a narrower compaſſe then that of parochial. And we are aſſured, that *James Nayler*, one of their Leaders, deſerted a gathered Congregation in *Yorkeſhire*, whereof he was, and had continued a good while a Member.

And however they deny any benefit received by the publique Miniſtery, yet we believe what ever reliques of ſound knowledge are in any of them, they owe them to it; and for what imaginary knowledge, or unſound Principles they have learned otherwiſe from their new Teachers, curſed had our condition been if we had given theſe ſtones in ſtead of bread; ſuch poyſonous deadly Scorpions, in ſtead of fiſhes.

We muſt confeſſe the *major* part were never ſavingly wrought upon by the Goſpel whereof we have the Miniſtration. It was our great Maſters caſe. His combats in the time of his Miniſtery on earth were but few. *Acts* 1.15. The Apoſtles caſe ſometimes, when they *preached the glad tidings of ſalvation by Jeſus Chriſt* to crowds of people, *ſome one or two onely believed their report, and rejoyced in it.* And though it be our caſe, yet it is our complaint to the Lord continually.

And (as ſome godly perſons have out of their own experience, as far as they could diſcern, profeſſed) the greateſt part, the generality of theſe of this way in *Weſtmerland*, are of that Number, *viz.* Such as have had no ſaving work of God upon their Spirits by the Miniſtery of his Word: but ſuch as have been ignorant of, or erred from the Truth, and whoſe Religion conſiſted in the praiſe of Opinion, and floatings of their own fancies, and who have been carried with great zeal and heat of ſpirit, through all forms of Religion, (as ſome call them.) In ſo much that ſcarce a knowing Chriſtian among us, but could have eaſily pointed at thoſe, whom theſe Foxes were like to deceive before they came, and whoſe ſpirits would be ready to ſtrike in with any principle might ſubvert the Truth of the Goſpel. In the mean time the ſeals of the Miniſtery of thoſe that have been faithfull to Chriſt in their ſtewardſhip, ſuch Chriſtians as have lookt in themſelves ſtand ſtill, and are rooted faſter then to be removed to another Goſpel by the blaſts of ſuch deluſions as have their deſcent written in their foreheads.

In the Title Page, he compares the peaceable Petitioning of ſome Miniſters in *Lancaſhire* to the Councel of State, to *Sauls errand of Damaſcus*, and a little after ſaith their Petition breaths out threatnings and ſlaughters againſt a peaceable and godly people, by him nicknamed Quakers.

In the ſecond and third Epiſtles alſo, the Author hath divers inſinuations of charges againſt ſome Gentlemen and Miniſters in *Lancaſhire*, as that they make none but the Lords Diſciples the object of their indignation. That they never did proclaim war againſt drunkards, ſwearers, common blaſphemers, enemies to the Lord and his people. That their high-flown contending ſpirits are gone beyond ſlender wreſtlings, and they ſcorn to encounter with any below the degree of a Saint. Other wickedneſſes he point blanck layes to your charge, as that thoſe ſons of Levi, as he ſaith they call themſelves, pretend a *jus Divinum* to perſecution. That th y troubled the Councel of State with abominable miſrepreſentations of honeſt, pious peaceable men. That the Quakers have been more faithful to the intereſt of the godly people in this Nation, then any of the contrivers of the Petition, That they exalt themſelves abo.e all that are called Gods People in theſe parts.

Reply.

I Wonder much at the Spirits of theſe men, and what eyes they ſee withall. They would make the world beleive, they can eſpy the Spirit of *Saul*, while he was unconverted, *in* the b eaſts of others, comminations and perſecution, blood and ſlaughter, where they can ſee nothing but Chriſtian Modeſty, and the words of Truth and Sobriety. Surely blood and ſlaughter are the Objects of their Meditation by day, and their dreams in the night are dreams of cruel y. Otherwiſe the humble, innocent, ſober Petitions of Chriſtians jealous for the Glory of God, and the welfare of his Church, and ſtudious to prevent the enemy from making ſuch havock of Souls, as he hath done of late in ſome parts, would not ſo preſently put them in mind of them.

And where he ſaith in this your Petition, they troubled the Councell of State with abominable miſrepreſentations, &c. It is it ſelf an abominable untruth; and I do verily beleive that *Epiſtoler* Conſcience tels him ſo. There was indeed ſuch a Petition prepared and intended to be preſented to the Councel of State, but as I am certainly

681

tainly informed it never was presented to them. Nor did that Petition contain the least tittle of any misrepresentation, but a brief and true relation of some of your Abominations, which are too famously and evidently known to the whole Countrie to be denied. O the impudency of that lying spirit that hath entred into this generation of men.

To all the other false and railing accusations of this man brought against (I do verily believe for some of them) the faithfull Ministers and servants of Jesus Christ, I shall onely answer as *Michael* to the Devil, *The Lord rebuke thee.*

I could have rather desired that some of these Ministers in *Lancashire* would have answered this Calumniator, and made him ashamed of his falsities.

Some of them are known to us, and we are confident are as clear from all those charges as the new born child, and such as according to that precept, *Isay* 51. 7. *Fear not the reproach of man, nor are affraid of their revilings.*

If the Author of these Epistles prefixt to *Sauls errand, &c.* lives in *Lancashire*, as it is supposed he doth; he cannot but know that there is more real worth, Truth of Godlinesse, Christian simplicity and white Innocency in some of them then in 160. such *Foxes* as now spoil the vineyards

He might have considered whose work it is to accuse the Brethren, and who hath from thence deserved the name of Διαβολος.

Me thinks he manifests himself to be of that Generation, *Prov.* 30 14. *Whose teeth are swords, and whose jaw teeth are knives to devour the poor from off the earth, and the needy from among men.* While his words are smoother then butter, and softer then oyle to those of his way, war is in his heart against others, and his words are drawn swords, and the breathings of a spirit possest with malice. The Apostle describing the men that shall make the last times perillous, saith among other Characters of them, they shall be false accusers, fierce dispisers of those that are good. I do not wish my greatest enemy so much hurt as that he should be one of them.

But those in Authoritie know they might not give ear to the Calumnies of every Anonymus, *Psal.* 101. 5 7. *Who so privily slandereth his neighbour* (saith David) *him will I cut off. He that worketh deceit, shall not dwell in my House. He that telleth lies, shall not tarry in my sight*: And that it was *Sauls* sin and shame to hearken to the calumnies of *Doeg*, against those that ministred at the Altar to the Lord.

And we all know it is no new thing for the Ministers of Christ to be the object of the worlds indignation, and accused of all manner of evil.

Our Saviour Christ himself, his Apostles, and the best of the Christians in the Primitive times, did not escape the scourge of the Tongue, the worst of slanders. Well therefore may the false aspersions of this man be born as an easie burthen.

But thou O Lord, deliver my soul from lying lips, and from a deceitfull Tongue. Psal. 120. 2.

Let thy mercies also come unto me, O Lord, even thy salvation according to thy Word. So shall I have wherewith to answer him that reproacheth me, for my trust is in thy Word. Psal. 119. 41. 42.

The next part of this *Pamphlet* which I shall give some answer to, consists of a false and scandalous Relation, wherein *Nayler*, or some friend of his for him foolishly complains of Persecution, and maliciously abuses and belies divers Ministers in *Westmerland* as his persecutors, who I am confident never used any unchristian language to him, and were never guiltie of the least incivilitie in Action towards him, notwithstanding his outcry of persecution by them. Now because I intend to say something by way of reply to this Relation, as also to their false Narrative of the proceedings of the Justices at *Appleby* against *James Nayler*, Jan. 8. 1652. I think it will not be amisse, first to expose the *Quakers* own Relations verbatim, to the view of my Reader, as they are contained in *Sauls errand to Damascus*.

Divers particulars of the Persecutions of *James Nayler*, by the Priests of *Westmerland*.

James being at a meeting at *Edward Briggs* house on the first day, where many people met, he was desired by divers friends to meet the day following at Widow *Cocks* house, about a mile from *Kendal*; whereof the Priests having notice, raised the Town of *Kendal* against him; but being long in gathering together, the meeting was done; but Spies being out upon the Steeple top, and other places, notice was given what way *James* passed from thence: and coming down towards *Kindal*, two Priests being accompanied with a Justice of Peace, and some other Magistrates of the Town, with an exceeding great multitude of people following them, met him saying, *Nayler, I have a Message from the Lord Jesus Christ to thee, but that there is not a convenient place.* To which *James* answered, *The Lord Jesus Christ is no respecter of places.* The message that he had to declare was this: *I conjure thee that thou tell me, by*

by what power thou inflicteſt ſuch puniſhment upon the bodies of creatures? *James* anſwered, *Doſt thou remember who it was that did adjure Chriſt to tell if he were the Son of God, and asked by what authoritie he did thoſe things?* for *James* ſaw him to be one of that Generation. But the Prieſt ſtill conjuring him to tell by what power he did it; *James* anſwered, *Doſt thou acknowledge it to be done by a power? Yea* (ſaith he) *I have the Spirit of God, and thereby I know it is done by a power.* *James* ſaid, *If thou have the Spirit of God, as thou ſayeſt thou haſt, then thou canſt tell by what power it is done.* The Prieſt ſaid, *When God comes, he comes to torment the ſouls and not the bodies.* *James* ſaid, *He comes to redeem the ſouls.*

But after much jangling, the Prieſt began to accuſe him before the Juſtice and Magiſtrates of many things; As, *that he taught people to burn their Bibles, Children to diſobey their Parents, Wives their Husbands, People to diſobey the Magiſtrates, & ſuch like accuſations:* To which *James* anſwered, *Thou art a falſe accuſer: prove one of theſe things if thou canſt, here, before the Magiſtrates.* But not being able to prove any one, he began to accuſe *James* for holding out a light that doth convince of ſin, *which*, ſaith the Prieſt, *all have not.* To which *James* ſaid, *Put out one in all this great multitude, that dare ſay he hath it not.* Saith the Prieſt, *Theſe are all Chriſtians; but if a Turk or Indian were here, he would deny it.* James ſaid, *Thou goeſt far for a proof: but if a Turk were here, he would witneſſe againſt thee.*

The people beginning to fight, the Prieſt turned away, ſaying. *Here will be a diſturbance.* Said James, *Theſe are thy Chriſtians, and this is the fruits of thy Miniſtery.* But the Juſtice with ſome others, did endeavour to keep the rude people off him, ſo that they could not come to their purpoſe there: But he being to paſſe over the bridge, and through the town, they that were of the Prieſts party ran before, ſwearing they would throw him off the bridge into the water; but coming thither, and ſeeing their purpoſe, he was encouraged in his God, who gave him aſſurance of protection, and did wonderfully keep him, and thoſe that were with him: for when he came unto the bridge, the word of the Lord came unto him, and he was made to cry out againſt their rage, and the power of the Lord was with him, ſo that he received no harm, though he was made to ſpeak all along, and in the Market-place, and till he came out of the town. But the raging Prieſts continued ſhouting, crying and throwing ſtones at him, a quarter of a mile out of the town: But ſuch was the power of the Lord, that neither he, nor any with him received any harm. The work was wonderfull, and we were brought much to admire it and praiſe the Lord, who is bleſſed for ever and ever.

Another time *James* being desired of many Christian Friends to be at a meeting at *Orton*, there to wait upon the Lord for what he would make known to his people, did accordingly; and many friends and brethren accompanied him; but the Priests having intelligence some dayes before, five of them were gathered together, and many people from all quarters. A friend in the town desired *James* to come to his house; and being come into his house, a message was sent from the Priests, desiring him to come into the field, under pretence of a more convenient place for the great multitude. To which *James* answered, *It is my desire that all may be edified*: and coming into the field, the Priests came with a great multitude, and asked him by what authority he came thither, and had gathered so many people together to break the peace; and tempting him, said, *Wilt thou be bound that none here shall break the Peace?* To which *James* answered, *We come not hither to create offences, but if any break the Law, let him suffer by the Law*: for he perceived they intended violence, as it appeared afterward.

But seeing they could not prevail in that, another of them desired him to go into the Church, as he called it, tempting him, saying, *The people may all sit and hear better*: But James perceiving their deceit said, *All places were alike to him, he would abide in the field.* Whereupon they pulled out an Ordinance of Parliament, forbidding any to speak, but such as were authorized to speak either in Church or Chappel, or any publike place; and bad him speak at his perill, as he would answer the contempt of it. To which he answered, saying. *This is not a publike place. No?* said one of the Priests, *Is not this a publick place, the Town-field?* and charged the Constable of the town to do his office; and examined his authority: *James* answered, *Those that are sent to declare the things of God, have not their authoritie from men.* But they bad him prove that. He said, *Paul received not his Commission from man, nor by man.* To which one of them answered, *That was his Gospel*; *but they would prove that* Paul *had a call from man to preach*; and for that end he named that place in Acts 13.2. where the Holy Ghost said, *Separate me Barnabas and Saul: and the Apostles laid their hands upon them*; which said one of them, *was the laying on of hands of the Presbytery*; But when he had found that place, *James* asked him if that was *Pauls* call to the Ministery (three times) but he answered nothing. Then said *James*, *If that was his call, he had preached long without a call before that*; and instanced to prove it *Gal.* 1.

Whereupon that businesse ended; But another Priest stood up and said, *Thou ought'st to give an account of thy Faith to every one that asketh*; whereupon,

whereupon, he asked divers questions; whereunto *James* answered, insomuch that some who stood by cried out, *Answer not all, but ask him some.* A while after, *James asked him how he would prove himself a Minister of the Gospel, and live upon Tythes?* To which he would not answer. Then said *James*, *Neither will I answer thee, if thou aske me twenty more.*

The next question he asked, was, *Whether Christ was ascended, or no:* but *James* said, *I will not answer thee.* Whereupon he cried out to the people, and said, *He denies the humanity of Christ*, and made a great outcry among the people of it: but the people cried out saying. *Let us hear him; you have often told us many things against him: let him speake, and then if he speak not the Truth, you may then reprove him.* *James* hearing the desire of the people began to speak, and the people gave audience and were very silent. But beginning to hold out Christ alone to be the Teacher of his people in spirit and Truth, one of the Priests cried out, *I cannot endure to hear this Seducer any longer.* Upon which, *James* said, *Prove me a Seducer before all this people, or else thou art a false Accuser.* But he had not one word to say against any thing that he had spoken; But said, *If thou wilt not answer me that question I asked thee, I will call thee a Seducer as long as I live.*

Whereupon, seeing there could be no peace there, nor liberty to speak, they desired *James* to go into the house; and they kept close about him, to keep him from the violence of some that came along with the Priest: but they raged so, that he and some other friends received stripes, and with much ado got into the house: But the ranging *Sodomites* waited about the dore to do mischief, and kept shouting about the house all the while he was speaking: but the house being filled with People, they could not come to their purpose; and the Lord so ordered it in the evening, we came away without any more harm: but not long after, there came some of the Priests party about the house, and asked if *Naylor* was gone: and when they heard he was gone, they said, *He may thanke God of that.* Thus by the wisdome of God he escaped their violence at that time

But the Priests missing of their purpose there the next first day after, they prepared their Sermons sutable to what they intended, possessing the people that he was a Blasphemer, and denyed the Resurrection and the Humanity of Christ and all Authoritie; and that the Parliament had opened a gap for Blasphemy, and as it was said by some of their hearers, they did God good service that would knock him down. Thus having stirred up the ruder sort, the next day they prevailed with the

called

called a Justice of Peace: the Priests soon got him to come twelve miles from his own house, he was one that had been in actual arms against the Parliament, for the bringing in of the *Scots*: and having armed a great multitude against the next morning, they came very early to the house where he was, where many Christian friends should have met that day, and asked for *Naylor*, threatning to knock out his brains against the stones in the wall. and that they would pull down the house, if he would not come out. though the dore was never shut against them. But some of them come into the house, and commanded him to come forth, under pretence to dispute with the Priest. but *James* seeing what they intended, answered, *You did not use me so civilly the last time I was amongst you, but if any have a mind they may come in, the doores are open.* Which answer they told the Priests, whereupon they rushed violently in, and took him by the throat, haled him out of the dore into a field, where was a man whom they called a Justice and with a Pitchfork struck off his hat, & commanded him to answer to such Questions as the Priests would ask him. Whereupon, the Priest began to ask many Questions: as concerning the Resurrection, the Humanitie of Christ, the Scriptures, and divers other Questions, as the Sacrament and such like: to which he answered, and proved Scripture. But at last, being asked if Christ was in him, he said, *he witnessed him in measure.* The Priest asked, *if Christ was in him as man.* James said, *Christ is not divided.* But he urged him to tell whether Christ as man was in him or no. He answered, *Christ is not divided; for if he be, he is no more Christ: but I witnesse that Christ in me who is God and man in measure.* But the Priest said, *Christ is in heaven with a carnal body.* To which said James, *Christ filleth Heaven and Earth, and is not carnal but spiritual: for if Christ be in Heaven with a carnal body, and the Saints with a spiritual body, that is not proportionable: neither was that a carnal body which came in among the Disciples, the doors being shut: for Christ is a Mystery, and thou knowest him not.*

Then after much jangling and tempting, the Priest not having got the advantage he waited for, he cried out unto the people not to receive him into their houses: and alledged that in the second Epistle of *John*, verse 10. Now how suitable that place was for his purpose, all people may see who have eyes, for there they are forbidden to receive any into their houses but such who *abide in the Doctrine of Christ* and *confess themselves that they had both the Father and the Son*, and preach that Doctrine: but the Priests say that is blasphemy.

Then the Priest turned away from him: upon which, the armed multitude began to be violent against divers friends that were there. *James* hearing

hearing friends cry out, said to the Justice, *You will surely set us peaceably into the house again*: But seeing him to go away, and leave them in the hands of the rude multitude, he gave himself up saying, *The Will of the LORD be done.*

Upon which the Justice turned again, saying, *We will see him in the house again*: and going towards the house, many friends kept close about *James*, exposing their own bodies to the danger of their weapons, to save him harmlesse: and so with much ado we got into the house, not receiving much harm. Which being done, and as *James* was praising the Lord for his wondrous deliverance from their malicious intents, some heard them say, *If we let him go thus, all people will run after him.* Whereupon they agreed that he should be brought before the Justice again; and came with violence and haled him out again. Then the Justice and the Priest getting a horsback, they caused him to run after them to an Alehouse on the other side the water, where they went in, not suffering one friend to go in with *James*. And when he came before the Justice, he told him, if he would not put off his hat, he would send him to prison, and also because he Thoued him: for the Justice said, *My Commission runs, Ye.* To which *James* answered, *I do it not in contempt, for I own Authoritie, and honour it according to the Scriptures: But I find none such honour commanded in Scripture, but forbidden.* Then they concluded to commit him for that, and also as a wandring person, and said none knew there from whence he came, for those who knew him were kept out. Then said he to *Arthur Scaife, Thou knowest me; I was in the Army with thee eight or nine yeares. It is no matter,* said the Justice, *thou art no Souldier now.*

Then they writ a *Mittimus* to send him to prison, and carried him to *Kirkby-Steven* that night & shut him up in a Chamber and set a guard upon him; but divers of our friends following into the Town, where a great multitude was gathered together for meeting, then did the people come from the Steeple-house where another had been preaching: for divers of the Priests were gathered together that day; some preaching, some plotting, and some persecuting: *Jezabel's* fast was a preparation for *Naboths* death. But friends not being suffered to go into the house where *James* was, they abode in the streets: and some of them being moved to speak to the people, the Priests perceiving the people to give audience to what was spoken, made complaint. Whereupon some were sent forth and with violence fetched in one *Francis Howgill*, a friend, who was speaking to the people, and brought him into the High-Priests hall, where were five Priests assembled, with many other

of

of their partie, but not one friend. And bringing him before the Justice, he was commanded to put off his hat. He answered, *I know no such law.* The Priest said, *He will tread both Ministery and Magistracy under his feet.* He said, *Thou art a false Accuser: prove wherein.* But one that stood by, took off his hat, and cast it into the fire. Then said the Justice, *What is this thou speakest against the Ministers?* He answered, *What hast thou to accuse me of?* Whereupon one affirmed that he said, *All the Ministers that taught for hire, and in Steeple-houses, were enemies and liars against Jesus Christ, and no Ministers of Jesus Christ.* Upon that the Justice said, *Thou speakest against the Law; for the Law gives them their maintenance.* He said, *I meddle not of the Law but of their practice.* Then said *Francis* to the Priest, *Didst thou ever know a Minister of Jesus Christ that was a persecutor, or did labour to imprison any?* And after some more discourse, he said to the Priest, *I have seen a great deal of tyranny and persecution in this dayes actions.* Then said the Justice to the people. *Take notice, he saith the Law I act by is Tyrannie and persecution.* To which the people assented. Then said *Francis, Thou maist give out to the people what thou wilt; but I speak not of the Law but of your Actions.* Upon that he was sent to prison, a guard of 8 men was set over them, who spent the night in drinking, swearing, and filthy and unclean talking; and the more they were desired by the people to take heed of sin, the more filthy they did appear: but these are the fittest instruments for acting the Priests intentions, being Members of the Churches.

The next day they were guarded to *Appleby*: but some friends following could not be suffered to passe on the streets that way, so great was their envie against all that set their face that way. And the prisoners being brought thither much means was used that none should come at them but such as were sent to tempt them. There they were kept until the Sessions; in which time they sent up and down the Country to seek for any that would witness any thing against them, and improved their utmost interest for their advantage. A Jury was chosen; divers of them were resolved on the business, so that it was told the Prisoners what would become of them before the day of examination came; and it was accordingly: For the day came, and judgement passed; but the Prisoners never saw their Accusers, nor know who they are; but against that day, the Priests had prepared 3 large Petitions stuft with most filthy untruths and slanders, raised out of the bottomless pit; but not one of them proved though one of the Justices said to them, *It is fit they should be proved*: neither was there any thing in them which they could charge upon the prisoners, save onely the Power of the Lord had manifested at

their

their meetings in shaking proud flesh, and pouring out his Spirit among many, especially, as they said upon little children: which the Priests concluded was Sorcery and Witchery, and of the Devil: hereby declaring themselves to be of that generation, who *called the good man of the house Beelzebub*; and if they should not doe the same to them of his household, the words of Christ could not be fulfilled.

Likewise they had gathered up all reports, true or false, of things done by many that the Prisoners had not seen the faces of, nor ever knew; thinking thereby to make them odious to the people. They also brought two Priests out of *Lancashire*, to swear things that another man had spoken in the presence of foure Justices of the Peace, and for which the man had been tried and cleared: And these they brought, thinking to *ad afflictions to the Prisoners bonds*. But he is kept in great peace and joy, having not any comfort from man, but from God, who hath appeared to him in this condition, and hath given him assurance of his love, in whom he rests. To whom be praise, honour and glory, for ever. Amen.

The Examination of *James Nayler*, upon an Indictment of Blasphemy, at the Sessions at *Appleby*, in *January*, 1652.

Justice Pearson. *Put off your hats.*

James. I do it not in contempt of Authority: for I honour the power as it is of God, without respecting mens persons, it being forbidden in Scripture. He that respects persons, commits sin, and is convinced of the Laws a Transgressor.

Just. Pear. *That is meant of respecting persons in judgement.*

Jam. If I see one in goodly apparel and a gold ring, and see one in poor and vile rayment, and say to him in fine apparel, Sit thou in a higher place than the poor, I am partial, and judge of evil thoughts.

Col. Brigs. *If thou wert in the Parliament-house; wouldst thou keep it on?*

Jam. If God should keep me in the same mind I am in now, I should.

Col. Brigs. *I knew thou wouldst contemn Authority.*

Jam. I speak in the presence of God, I do not contemn Authoritie, but I am subject to the power as it is of God for conscience sake.

Just. Pearl. *Now Authoritie commands thee to put off thy Hat; What sayest thou to it?*

Jam. Where God commands one thing, and man another, I am to obey God rather then man.

Col. Benson. *See whether the Law commands it, or your own wills?*

The Inditement was read, wherein *James* was Indited for saying that *Christ was in him, and that there was but one Word of God.*

Col. Brigs. *Where wast thou born?*

Jam. At *Ardislaw* two miles from *Wakefeild.*

Col. Brigs. *How long livedst thou there?*

Jam. Until I was married: then I went into *Wakefeild Parish.*

Col. Brigs. *What profession wast thou of?*

Jam. A Husbandman.

Col. Brigs. *Wast thou a Souldier?*

Jam. Yea, I was a Souldier betwixt 8 and 9 years.

Col. Brigs. *Wast thou not at Burford among the Levellers?*

Jam. I was never there.

Col. Brigs. *I charge thee by the Lord, that thou tell me whether thou wast or no?*

Jam. I was then in the North, and was never taxed for any Mutiny, or any other thing, while I served the Parliament.

Col. Brigs. *What was the cause of thy coming into these parts?*

Jam. If I may have libertie, I shall declare it. I was at the Plow, meditating on the things of God, and suddenly I heard a voyce, saying unto me, *Get thee out from thy Kindred, and from thy Fathers house*: and I had a promise given in with it. Whereupon I did exceedingly rejoyce, that I had heard the voyce of that God which I had professed from a Child, but had never known him.

Col. Brigs. *Didst thou hear that voyce?*

Jam. Yea, I did hear it; and when I came at home, I gave up my Estate, cast out my mony; but not being obedient in going forth, the wrath of God was upon me, so that I was made a wonder to all; and none thought I would have lived: but (after I was made willing) I began to make some preparation; as apparel, and other necessaries, not knowing whither I should goe. But shortly afterward going agate-ward with a friend from my owne house, having on an old Suit, without any mony, having neither taken leave of wife or children, nor thinking then of any journey, I was commanded to go into the West, not knowing whither I should go, nor what I was to do there: but when I had been there a little while, I had given me what I was to declare; and ever since I have remained, not knowing to day what I was to do to morrow.

Col.

Col. Brigs. *What was the promiſe thou hadſt given?*

Jam. That God would be with me: which promiſe I find made good every day.

Col. Brigs. *I never heard ſuch a call as this is, in our time.*

Jam. I believe thee.

Juſt. Pearſ. *Is Chriſt in thee?*

Jam. I witneſs him in me: and if I ſhould deny him before men, he would deny me before my Father which is in Heaven.

Juſt. Pearſ. *Spiritual, you mean?*

Jam. Yea, Spiritual.

Juſt. Pearſ. *By Faith, or how?*

Jam. By Faith.

Juſt. Pearſ. *What difference then between the Miniſters and you?*

Jam. The Miniſters affirm Chriſt to be in Heaven with a Carnal body, But I with a Spiritual body.

Juſt. Pearſ. *Which of the Miniſters ſay Chriſt is in Heaven with a Carnal body?*

Jam. The Miniſter ſo called of *Kirkby-Steven.*

P. *Higginſon* ſtood up, and affirmd it again openly before al the Court.

Jam. If Chriſt be in Heaven with a Carnal body, and the Saints with a Spiritual body, It is not proportionable; neither was that a Carnal body which appeared among the Diſciples, the doors being ſhut, and appeared in divers ſhapes.

Queſt. *Was Chriſt man or no?*

Jam. Yea, he was, and *took upon him the ſeed of* Abraham, and was real fleſh and bone, but is a Myſtery not known to the Carnal man; for he is begotten of the *Immortal ſeed*, and thoſe that know him, know him to be Spiritual; for it was *the Word* that *became fleſh, and dwelt amongſt us*; and if he had not been Spiritual, he had not wrought my Redemption.

Juſt. Pearſ. *Is Chriſt in thee as man?*

Jam. Chriſt filleth all places, and is not divided: ſeparate God and man, and he is no more Chriſt.

Juſt. Pearſ. *If we ſtand to diſpute theſe things, we ſhould have the Miniſters.*

James Perceiving Prieſt *Higginſon* offended, becauſe he had told of his ſaying that Chriſt was in heaven with a Carnal body. *James* ſaid, *Friend, I had not accuſed thee, had I not been asked what was the difference between the Miniſters and me; for I am not come to accuſe any*; for I am againſt accuſations.

Col. Brigs. *Waſt thou not at a Kirk about* Sawrby?

Jam. I was a member of an Independant Church at *Weed-Church.*

Col. Brigs. *Waſt thou not excommunicated for thy blaſphemous Opinions?*

Jam. I know not what they have done ſince I came forth; but before I was not, to my knowledge.

Col. Brigs. called of Maſter *Goak*, ſaying, *Did you ever heare ſuch a call as this? Did you hear it?*

Coale. *Yea, I heard part of it.*

Col. Brigs. *Didſt thou not write a paper wherein was mentioned, that if thou thinkeſt to be ſaved by that Chriſt which died at Jeruſalem, thou art deceived?*

Jam. If I cannot witneſs Chriſt nearer then *Jeruſalem*, I ſhall have no benefit by him; but I own no other Chriſt but that who *witneſſed a good Confeſſion before Pontius Pilate*; which Chriſt I witneſs ſuffering in me now.

Col. Brigs. *Wilt thou deny thy hand?*

Jam. I will not deny my hand, if I may ſee it; and I deſire that I may have ſo much favour, that that paper may be kept as an evidence either with or againſt me.

A large Petition being read, wherein was ſomething againſt Quaking and Trembling.

Juſt. Pearſ. *How comes it to paſs that people Quake and Tremble?*

Jam. The Scriptures witneſs the ſame condition in the Saints formerly; as *David, Daniel, Habakkuk*, and divers others.

Juſt. Pearſ. *Did they fall down?*

Jam. Yea, ſome of them did ſo.

Coale. David *ſaid all his bones were broken, but they were whole.*

Jam. So are theſe now.

Coale. *Moſes trembled: for he ſaw the face of God, and all Iſrael.*

Jam. Did all *Iſrael* ſee the face of God? that croſſeth the Scriptures.

Coale. *They ſaw his Glory. I ſhall ſee the Lord with theſe eyes*; putting his fingers to his eyes.

Jam. They muſt firſt be made ſpiritual: he cannot be ſeen with carnall eyes, for he is a Spirit; and no fleſh can ſee God, and live.

Coale. *That light by which I am juſtified is a created light.*

Jam. That light by which I am juſtified, is not a created light.

Coale. *That is true.*

Juſt. Pearſ. *To the Word: What ſayeſt thou to the Scriptures? are they the Word of God?*

Jam.

Jam. They are a true Declaration of the Word that was in them who ſpoke them forth.

Higginſon. *Is there not a written Word?*

Jam. Where readeſt thou in thy Scriptures of a written Word? The Word is Spiritual, not ſeen with Carnal eyes: but as for the Scriptures, they are true, and I witneſs them true, in meaſure fulfilled in me, as far as I am grown up.

Juſt. Pearſ. *Why doſt thou diſturb the Miniſters in their publicke Worſhips?*

Jam. I have not diſturbed them in their publick worſhips.

Juſt. Pearſ. *Why doeſt thou ſpeake againſt Tythes, which are allowed by the States?*

Jam. I meddle not with the States; I ſpeak againſt them that are hirelings, as they are hirelings: thoſe that were ſent of Chriſt, never took Tythes, nor ever ſued for any wages.

Juſt. Pearſ. *Doſh thou think we are ſo beggerly as the Heathens, that we cannot afford our Miniſters maintenance? We give them it freely.*

Jam. They are the Miniſters of Chriſt, who abide in the Doctrine of Chriſt.

Juſt. Pearſ. *But who ſhall judge? how ſhall we know them?*

Jam. By their fruits, you ſhall know them; they that abide not in the Doctrine of Chriſt, make it appear they are not the Miniſters of Chriſt.

Juſt. Pearſ. *That is true.*

A reply to the Title of that lying Relation, called [Diverſe particulars of the Perſecutions of *James Nailer*] by the Preiſts of *Weſtmerland*.

THus is the ſecond part of this Pamphlet uſhered in with ſuch an Inſcription, as (if *James Nayler* had been a real Martyr of Jeſus Chriſt, and not an open Enemy to him and his Goſpel) might well have ſerved for the Title page of his Martyrdome.

You ſee Reader their language, and how bloodily they charge us in the very entry of their Relation. The term Prieſt which they give us here and all over by way of contempt, may diſcover to the world what is the rancour of their ſouls againſt us. However it be grown the common reproach againſt us in the mouths of thoſe that know not God, yet we hope the Lord will teach them better language in his ſea-

ſon.

ſon. I am credibly informed that a little while ago, one of them railing with that and other language, againſt a Miniſter, went from him home and died preſently. What ever ſcorn they intend to heape upon us by that word, we do not own it, nor ever did as a Title proper to the Office of the Miniſters of the New Teſtament, or to their perſons, further then as they are Chriſts Diſciples, who hath made all whom he hath loved and waſhed from their ſinnes with his blood, *Kings and Prieſts to God his Father*, *Rev.* 1. 5. 6. And in this ſenſe, if themſelves do but once become Prieſts, they will become companions of Devils for ever.

And for Perſecution, the Lord forbid that we ſhould be perſecutors, as they render us to the world to be, while our ſelves are deſigned as the Objects of it by ſome, if their power anſwered their wils: and do already ſuffer the perſecution of the Tongue in as high a degree as ever did Miniſters of Chriſt in any Age. The Lord forbid that we ſhould lift up our hand or open our mouth againſt the leaſt of Saints. We know what reward our Saviour hath promiſed to him that ſhall give to drink unto one of his little ones a cup of cold water in the name of a Diſciple, *Matth.* 10. *ult.* and on the other hand what ſeverity of judgement he hath threatned to thoſe that do offend them, *Matth.* 18. 6. We do not therefore pretend a *jus Divinum* to perſecution, as one (I heartily believe) moſt falſly and maliciouſly accuſes the Miniſters of *Lancaſhire* to do: but do from our ſouls rather wiſh to be ſufferers of it our ſelves, then defiled with the leaſt tincture of the guilt of that red ſin of perſecuting others.

If to be ſtedfaſt in the profeſſion of the Truth, to warn and charge thoſe that are committed to our charge, who we hope ſhall be our crown and joy in the day of the Lord, to take heed of ſeducers: if to labour to keep them from being robd of the ſalvation of their ſouls, if to ſatisfie the deſire of ſome of our people whom we heard continually wiſhing that we would have ſome conference with theſe men, if to contend for the Faith againſt thoſe men that are the open enemies of it, and to petition for their liberties when they are confined; If this be perſecution, then we muſt confeſs our ſelves perſecutors, and deſerving blame for it: but if theſe actings do not favour of a ſpirit of perſecution, we can then challenge the whole World to prove us guiltie.

And for *Naylers* ſufferings, which the unfaithful Relator calls perſecutions, he knows, or might as well as we, that, that little reſtraint onely which he ſuffered as an evil doer, was by the Order of the Ju-

ſtices;

ſtices; and we know that we did not ſo much as deſire his ſufferings in the leaſt, and that we ſought and deſired nothing, but the preſervation of Religion and Peace among us, and that thoſe Authours and Fomentours of the diſturbances of this poore Countie, might return to their habitations and callings, and there according to the Apoſtles rule ſtudy to be quiet, and do their own buſineſſe. And muſt we upon this account ſtand charged with Perſecution? But the Lord the righteous Judge, though we ſhould altogether hold our peace, will one day plead for us againſt thoſe that have hated us without a cauſe, and are our enemies, becauſe they ſee us friends to Truth and Peace. *The Lord lay not this ſin to their charge.*

A Reply to that part of the Relation which concerns Maſter Coales *diſcourſe with* Nailer *near* Kendall.

THe relator in *Sauls Errand to Damaſcus*, ſaith, That *James Nayler*, meeting at a houſe near *Kendall*, the Prieſts in the Town having notice, raiſed the Town of *Kendall* againſt him, but being long in gathering, the meeting was done. But ſpies being ſet on the ſteeple and other places, notice was given, which way *James* paſt from thence: and coming downe towards *Kendall*, two Prieſts with a Juſtice, *&c.* and an exceeding great multitude of people following them, met him, *&c.*

'Tis true Mr. *Coale* met *Nailer* at the time mentioned near *Kendall*, and there was no other Miniſter with him then: Maſter *Turner* the Schoolmaſter came to them about a quarter of an houre after. But that they raiſed the Town is a notorious falſhood. That they ſet ſpies on the Steeple, is falſe again. That they ſet ſpies in other places, is another untruth. That any gave notice which way *Nayler* went, is another. That they met him with a great multitude is a fixt lie in the Narrative already. How eaſily is that cauſe diſcovered, that hath a lie in its right hand, and falſhood for its Foundation.

Mr. *Coale* was earneſtly preſſed by ſome that feared the Lord in *Kendall*, and whoſe ſpirits were tronbled to ſee the diſorders of theſe men to take the oportunity to go up to widdow *Cocks* to ſpeak with *Nayler* being a Ring-leader of that way, which at laſt he was, though unwillingly, perſwaded unto. All that accompanied him, was but Mr. *A.* and 6 more, nor was any more near, till meeting with divers of that party coming towards them, they were informed the meeting was done. Yet lighting ſo patly on *Nailer* himſelf (for he was with the

the multitude that came from the meeting) he thought it neceſſary (though not very convenient there) to have a little diſcourſe with him. Upon occaſion of which ſtay ſo near the Town, the people, as is uſual in caſes of Novelty, in an houres time or leſs were flockt about him in great multitudes: but a great part of them was *Naylers* company, that came before him and with him, and followed him from their meeting.

We ſhould admire to find ſuch groſs lies againſt men, did we not ſee their lies againſt the Lord more ſhameleſs and more impudent. And we wiſh *Nayler*, or whoſoever elſe relates ſuch things, to tremble before the preſence of the Lord, that will ſhut out every lyer from his Kingdome, and to falſe things will give ſharp arrows of the Mighty, with coals of Juniper. But no marvel ſuch lyes may ſteal forth in preſs, where they may hope to meet with ſo much credulity from ſome as may make them currant, when *Thomas Willen*, that lives in Town, one of that ſect, had the impudence to tell Mr. *Archer*, that the bell was rung to give notice of *Naylers* coming. If neceſſity require, theſe ſlanders may be proved to be ſuch by hundreds of Evidences.

The Particulars of that conference M. *Cole* had with him were theſe: Mr. *Coale* told him, the Lord had put it upon his ſpirit, and he had a meſſage from the Lord to deliver to him. His beſt anſwer was this. *Haſt thou received a Meſſage from the Lord to ſpeak to me, and I not know it?* Mr. *Coale* was ſomewhat aſtoniſhed with ſuch a blaſphemous Expreſſion, and told him how like he ſpake to *Zedekiah*, the ſon of *Chenannah*. 2 *Cron.* 15. that ſaid to *Micaiah*, *Which way went the Spirit of the Lord from me, to ſpeak to thee?* but this he wholly paſſeth over. Mr. *Coale* then demanded of him, by what power he did exerciſe ſuch Tyranny over the bodies of ſuch poore creatures, *viz.* in *their quaking fits*. To which he anſwered much to the ſame purpoſe his Relation hath it. Mr. *Coale* ſtill preſſed him with it. *Nayler* ſaid, *Doſt thou acknowledge it to be done by a Power?* To which Mr. *Coale* anſwered not one word, which he forgeth as anſwered to that; But ſaid, *Yes, I do well know whoſe coming is after the power of Satan, with all ſignes and lying wonders, &c.* This was all the account he could get of *Nayler*, concerning theſe horrible pangs the bodies of men, women and children are taken with at the time of their ſpeaking. Mr. *Coale* told him, *It was not by the Power of Chriſt, or his ſaving work in conviction of ſin and horror becauſe of it, lying in and upon the Soul and Conſcience, and not the body.* This the Relator falſly perverts, and ſayes, the Prieſt ſaid; *When Chriſt comes, he comes to torment ſouls, and*

not

not bodies, which with his Answer to it are both false-hoods. Mr. *Coale* proceeded, because he could give no account of it himself, to give him an account thereof, and to prove it to him; *Not to be from the saving work of God, but from the spirit of darkness and delusion*: which he mentions not at all.

Amongst other things proposed to convince him, of this, this was one, *That the constant Operation of this Quaking in all, was immediately to fill their souls with a crowd of all damnable and destructive doctrines, and an absolute turning away from Christ in all his Wayes, and Truths, and Ordinances.* Amongst others he instanced in what he specifies in his Relation, to which *Nayler* answered, as is there expressed; and asked him further, if ever he heard him aver any of those things. M *Coale* told him he never saw his face before, and so could not hear them from himself, but he knew them to be the Principles of his follower. He said, what was that to him. And whereas the Relator saith, Mr. *Coale* was not able to prove any one particular, is known to the contrary. For so the Lord ordered it, that to put to silence the foolishness of evil men, among *Naylers* followers present, was one *Strickland*, with whom, and one *Thomson*, Mr. *Coale* had had private discourse before, who plainly denied to him the use of Teaching, of Bibles, the duty of children to their Parents, and of any man to a Magistrate, and that in the presence of many more besides himself. When *Nayler* called for proof, Mr. *Coale* took *Strickland* by the hand, and presented him to *Nayler* as one of his followers, and one that held those principles, and had told him he received those Doctrines from *Nayler*. *Nayler* again said, what was that to him; but could not be got either to a confession, or denial of those wicked Principles.

Mr. *Coale* proceeded further to charge him with what he knew to be a Principle with them all, and which *Nayler* had so publickly professed that he thought he durst not deny it, and that was this. *Nayler* had affirmed, *That every man in the World had a Light within him sufficient to guide him to Salvation.* This Mr. *Coale* disputed with him till he run him to this absurdity, *That if an Indian were there, that had never heard or read of Christ, that he knew Jesus Christ as well as any of us.* At which the people making some noyse, and Mr. *Coale* being partly satisfied, as having witnessed to the Doctrine of Truth in these Particulars against those men; And the croud increasing, their conference ended. Now the Relator to adde yet sin to sin, saith he charged him for holding out a Light to convince of sin which all have not. Alas poor hearts, if they could perswade the world that a man of such

known Learning and Abilities as Mr. *Coale* is, had no knowledge; and though it be true that the Gentiles have their νόμοι γραπτοὶ ἐν ταῖς καρδίαις αὐτῶν. *Rom.* 2. 25. *What will this advantage their cause?* Think they he was ignorant, *That all Nations and Kindreds have some ſparkeling of Light and Knowledg, ſome twilight ſtreamings of Underſtanding, the Candle of the Lord within them?* But what is this to a Light ſufficient to ſave them? Can the Owning of thoſe implanted natural Principles bring us to know Jeſus Chriſt and his Goſpel, which is a Doctrine of pure Revelation, and which the world could never have known by all its wiſedome, had not God by his Son, and by his Servants the Prophets and Apoſtles revealed it from Heaven unto us?

And whereas they would perſwade the world, that what rude behaviour was after, was by the Prieſts party, ſcornfully ſo called: Had the Relator any ſpark of ingenuity left in him, he knows Mr. *Coals* unwillingneſs to diſcourſ in that place, as fearing ſome tumult; and that thoſe that came with Mr. *Coale* to ſpeak with *Nayler*, did guard him with ſafety through the Town.

And where they ſay the raging Prieſts continued ſhouting, crying, and throwing ſtones at him a quarter of a mile out of the Town, their ſouls may bluſh for ſhame to Print ſuch a palpable execrable falſhood. Thoſe whom they ſo nickname, have, I am confident, more compaſſion in them for ſuch beguiled ſouls, then Paſſion, and were ſo far from being ingaged in ſuch a barbarous and unchriſtian act, that their ſouls would loath the very thoughts of it. Mr. *Coale* ſaw not *Nayler* at that time after he was departed from the place where he diſcourſed with him, but ſtayed there with four Chriſtian friends till the people were gone, and *Nayler* conveyed ſafely through the Town by a Magiſtrate. *But let them not be deceived, God is not mocked; for they that thus ſowe to the fleſh, ſhall of it not fail to reap corruption.*

At the cloſe of the Book, I find the word Prieſts in this place among the *Errata's*, and that you ſhould read not the raging Prieſts, but the raging People. A willing *Erratum* doubtleſs, and an excellent back doore here is to avoid a lie. But how ſhall theſe *Errata's* which one of 100. reads not, and few in compariſon know the uſe of, take off this baſe aſperſion?

It is well that either *J. Nayler* his particulars, or *George Foxe* his preſs of Perſecutions are either capable of miſtakes, or have the modeſty to confeſs an *Error*. We ſhall not challenge what the reparation of their honeſty doth at their hands, *viz. To alter their Relations, and*

ſpeak

ſpeak Truth, and right the names of thoſe they have wronged, in their Sauls Errand to Damaſcus, *but ſhall bind all their aſperſions of us as a crown upon our heads, having learned in ſome meaſure to go through both good and bad report, and deſiring to be crucified to vain eſtimations of men.*

A Reply to that part of Nailers *Relation, which concerns Maſter* Fothergils, *and my own diſcourſe with him at* Orton.

HE ſaith, many Chriſtian friends did deſire his coming to *Orton*. Who thoſe were, or whether deſirous of his coming or no, I did not inquire, ſince we know too well that ſuch gueſts as he, may be had upon very eaſie terms. He is indeed for any way but home, or where he hopes to find entertainment, and then the feat is to pretend that either by voyce or revelation, or at leaſt by the intreaty of their Brethren they were called thither. And it is probable upon this laſt ſcore, *Nayler* came to *Orton*. *Fox* was heard to ſay a few dayes before, he thought God would give him a Call to ſpeak at *Orton* ſhortly. But thither came *Nayler* in ſteed of *Fox*, and with him a great company of all ſorts and both ſexes; where true it is, that ſome Miniſters were, but that any multitude or number of people was drawn together by their procurement, is utterly falſe. As for his temptations by the Miniſters, and their Intentions of violence againſt him, and the appearance thereof afterwards, his paper when he writ it would have anſwered him with a bluſh, if it had been capable of ſhame.

The Relation which *Nayler*, or ſome for him makes of the conference betwixt our ſelves and him that day, is very confuſed, imperfect and falſe. Briefly and truly thus it was; Mr. *Fothergill*, Miniſter of *Orton*, wiſhed the Conſtable to do his Office ſo far, as to ask *Nailer* by what Authority, and to what end he had drawn together that multitude. *Nayler* replyed, the end of his coming thither, was to declare what God had revealed in him.

If ſo, ſaid Mr. *Fothergill*, that thou comeſt to inſtruct the people, it is a good work, if ſo be thou haſt a lawful calling ſo to doe. Then ſhewing him an Ordinance of Parliament, forbidding any to preach publickly, but ſuch as were lawfully called thereunto, he asked what calling he had to do ſo. *Nayler* anſwered, he had a calling. If ſo, ſaid M. *Fothergil*, it is either Extraordinary, or Ordinary, one, or both, or neither, which I rather believe. To which *Naylers* reply was, that diſtinctions were from the ſeed of the Serpent. Yea, ſaid M. *Fothergil*, what ſaiſt thou then to that diſtinction, 1. *John* 5. 16. *There is a ſinne*

unto death, and a sinne not unto death. I spake of thy distinction, said *Nayler*, though indeed he spake of distinctions generally. But leaving this discourse, *Nayler* affirming that there was no other kind of call to the Ministery: but such as the Apostles had M. *Fothergill* proceeded to give some instances of extraordinary calls in the Prophets and Apostles: and of ordinary calls, as in the successive Ministers of the New Testament by Imposition of hands. And lastly, of both in the example of *Paul*, of whose immediate and extraordinary call we reade, *Acts, 9 And of his mediate and ordinarie call, by Imposition of hands, Acts* 13. 2. Against this *Nayler* spake many words to little purpose, out of *Gal.* 1. And when he saith, he could have no answer though he asked 3. times whether *the imposition of hands, Act* 13. 2. were *Pauls calling to the Ministerie*, it is untrue. For he was answered then, that it was his ordinary or mediate cal to the Ministery among the Gentiles, and a confirmation of that extraordinary cal, which he had before. Not said Mr. *Fothergil*, as though that extraordinary call had not bin of its self sufficient, but that the Churches consent and approbation being hereby signified, he might be the more welcome to, and the better received of the Gentiles, to whom he was sent. Nor doe we judge amisse, if we think that the Lord hereby would also signifie, what manner of calling to the Ministery he intended to continue in the Church to after ages.

That other Minister, that the Relator contemptuously cals Priest, was my self. I told him then, that seeing he denyed the Office, and teaching of all the Ministers in *England* without exception, and did pretend, that himself, together with his fellow speakers, were the onely true Ministers and Messengers of Christ, that we desired to know his Faith, and to hear from him if we might, the summe of that Doctrine of the Gospel which he came to preach. I told him further, that our selves and the Countrey in general did look upon him, and his fellow speakers as seducers, such as preached another Gospel, and another Jesus then we had preached: and that therefore for the clearing of himself, and the satisfaction of the Countery and our selves there present, it was but meet that he should give us then, desiring it some account of his faith. And to do that I told him, I hoped he would not be unwilling, seeing the Apostle *Peter* exhorts all Christians to be ready to give a reason of the hope that is in them, to every one that asketh.

To this he replied nothing, but stood as one that had nought to say. I then asked the people there present, if they did not generally desire

to

to hear ſomething from him, touching his Faith in ſome of the main principles of Religion. To which many of them ſaid it was their deſire.

Whereupon I intreated *Nayler* to anſwer plainly to a few queſtions which I deſired to propound to him.

The firſt Queſtion I propounded was whether he believed the Holy Scripture to be the very Word of God.

To this he anſwered, there was no word but Chriſt, which he would have proved out of *John* 1. 1. *In the beginning was the Word, &c.*

I told him we did not deny Jeſus Chriſt to be the Word, but did believe him to be the Eſſential Word of his Father. I further told him (according to that diſtinction of the Word into *Verbum Deus, & Verbum Dei*) That the Word was twofold, *The Word* that is *God, which is Jeſus Chriſt, and the Word of God, which is the Holy Scripture.* Then altering the former queſtion a little, I asked him whether he did believe the Holy Scripture to be the written Word of God.

To which, after many words to no purpoſe, being preſſed to anſwer poſitively, he ſaid. It is not the Word of God, there is no written Word.

The next queſtion, I asked him was, Whether he that ſpeaks or teaches that which is directly contrary to the Doctrine of the Holy Scripture, is to be look't upon as one ſpeaking from the immediate inſpiration of the Spirit, though he pretend to do ſo.

To this he replied. *The Word and the Spirit are one.*

What ſaid I, do you underſtand by the *Word*, when *you ſay the Word and the Spirit are one.* He ſaid, by the *Word, he meant Chriſt.* I told him we did believe Chriſt and the Holy Spirit to be one God, and that if that was the matter of his anſwer, That Chriſt and the Holy Spirit are one, it was impertinent to my queſtion.

I then put the caſe touching my ſelf thus. If I (ſaid I) ſhould pretend to preach from the immediate aſſiſtance of the Spirit, and preach that which is repugnant to the Holy Scripture, whether would your ſelf believe that the Spirit of God ſpake by me or no?

To this he anſwered as before, I ſay (ſaith he) *The Spirit and the Word are one.*

I told him, he did not anſwer like a rational man, and preſſing him to anſwer plainly, and not ſo cloudily and darkly as he did indeavour to do: that thoſe were Auditors could not underſtand what he meant, divers of his followers that were there preſent, ſaid altogether almoſt the devil ſpoke in me, the Serpent ſpoke in me.

I told

I told them that was a pure Language that became a Quaker better then a Chriſtian.

His Diſciples there preſent deſired he ſhould propound ſome queſtion to my ſelf. I told them upon that condition he would anſwer me plainly to ſome queſtions I further deſired to put to him, I would anſwer him to any Queſtion of his as plainely as I could.

He then asked me how I could prove my ſelf to be a Miniſter of Jeſus Chriſt.

Nayler *ſaith, to this Queſtion, he could get no anſwer.*

I told him that I had been called and ordained to the work of the Miniſtery, by the laying on of the hands of the Presbytery, and that the Lord had been pleaſed mercifully to furniſh me with ſome (though very mean) abilities for the diſcharge of that work, and that it had been my endeavour to preach the Goſpel ſincerely, and that I deſired, and as farre as the Lord aſſiſted, laboured to walke as became that Doctrine.

He told me I did not live as became a Miniſter of Chriſt.

I asked him wherein he could accuſe me.

He ſaid I preached for hire, and ſuffered my ſelf to be called Maſter, contrary to the command of Chriſt.

To the firſt I replied, that for the terms hire, or wages, they were uſed in Scripture, that our Saviour ſpeaking of thoſe that labour in the Goſpel, ſaith, *The workeman is worthy of his hire*: And that the Apoſtle ſcrupled not to ſay he received wages. Accordingly I told him I tooke hire, or received wages for Preaching of the Goſpell, But did not preach for it, did not make that the end of my Miniſtery.

And for being called Maſter, I told him that I was not ambitious of that Title. That my name was *T. H.* and that it would pleaſe me very well to be called by that name. I ſaid further, when our Saviour ſaith, *Matth.* 23. and 10. *Be not ye called Maſters*; he doth not ſimply forbid them to be ſo called no more, then in the foregoing verſe he forbids children to call an earthly Parent Father: but that he there forbids ſuch proud and ambitious affectation of Titles of reſpect as was in the *Scribes and Phariſees.*

Away, Away, ſaith *Nayler* with your Expoſitions of Scripture. The Scripture is not to be expounded, and God will adde to ſuch as Expound them, all the plagues written in that Book.

I replyed, that the Apoſtles knew the meaning of this Precept of Jeſus Chriſt, and were obedient unto it, and yet ſuffered a Title ſuperior

to

to that of Maſter to be given, to them, *John* 12. 21. and *Acts* 16. 30. and that they reproved not them that ſo called them, which they would have done, if it had been unlawful for them to have been called Maſter, and that *John* 20. 15. *Mary Magdalen called our Saviour Sir, ſuppoſing him to have been the Gardiner.* [The Greek word tranſlated *Sir*, is κύριος and doth properly ſignifie *Lord*, and is as Linguiſts know, a Title of greater reſpect then καθηγητὴς. the term uſed, *Matthew* 23. 10.

The next queſtion I asked him was not as he ſaith, *Whether Chriſt was aſcended into Heaven as Man*, (that was in another place about 5 dayes after) which yet ſome of their ſpeakers have denied and argued againſt:) but whether he did believe *Jeſus Chriſt to be true God and true Man* alſo in one Perſon. And firſt ſaid I, whether doſt thou believe *Jeſus Chriſt to be true God?*

The queſtion I asked, becauſe I had heard that ſome of them had affirmed that Chriſt was no more then another man.

In ſteed of replying to this queſtion, he ſtood like a man aſtoniſht, and ſaid nothing at all.

I deſired him to anſwer, telling him he need not be affraid or aſhamed to confeſſe *Chriſt* before men: and that if he ſhould deſire my ſelf to tell him my Faith concerning *Jeſus Chriſt my Saviour*, I would doe it with all chearefulneſſe, yea though in the preſence of his profeſſed enemies.

He there faintly bad me Anſwer the Queſtion he had propounded to me. I told him I had done ſo, but that we might not loſe time, I deſired him not to trifle, but to anſwer in five words, and plainly. His ſpirit here it ſeemes began to move him, and while we thought he had been about to ſhape ſome Anſwer to the foreſaid Queſtion, he ſlipt into one of their ſpeakings, exhorting the people to look only to the light, and to Chriſt within them, and not to look forth, telling them they had no need of any teacher without, with other ſuch ſtuffe. When he had proceeded a little while, I interrupted him, and told him that we came not thither to heare a Seducer, and ſuch a one we took him to be, and that we are commanded in the Holy Scripture to beware of falſe Prophets, and to avoid them that are known to be ſuch. Then urging him again for the cleering of him ſelf, to let us hear what was his faith concerning Chriſt, and firſt for that particular above mentioned, concerning Chriſt his deity, he utterly refuſed.

When we ſaw we could not get a word more from him, we quietly departed

departed and left him in the field, with as many as pleased to stay with him.

The Quakers relation saith the people cryed out saying, let us heare him, &c. a notorious untruth, that any did speak such a word there mentioned, save some of their own faction that did desire he might go on in his Speech.

Their relator saith also, there could be no peace, that some kept close about *Nailer*, to keep him from the violence of some that came along with the Priests, but they raged so, that he and some other friends received stripes.

Reader, beleeve them not, their words are as light as wind and vanity. All that had the colour of any affront offered to *Nailer* was only this, and that, a good while after we were once away. A young man in *Orton* Parish as *Nailer* was going down the hill set his staffe or foot before him. I doe not now remember well whether, and caused him to stumble, but he fell not; for which Act this poor man was Indicted at the Sessions, and fined 20 s. so ready were the Justices to appeare against any that offered the least shaddow of violence to them.

A little after the Author of that lying relation saith. That the raging Sodomites waited about the Door to do mischief and kept shouting about the house, &c.

Inquiring of this particular since, some of the Townsmen told me, that it is true; there were some little Boyes and Girles that made some noise about the house while *Nayler* was speaking. These were his raging *Sodomites*: Upon these they also bend the bow of their tongue, and spend these words of Gall.

A Reply to that Part of the Quakers *Relation, that concerns what was done at* Mallerstang *and* Kirkby-Stephen.

THeir Relator saith the Priests missed of their purpose at *Orton*.] He intimates we had purposes of violence against *Nayler*, when we met him at *Orton* a little before: But the searcher of hearts knows that we never intended no more violence to him, then to our selves, and they know also as well as we, that we offered none.

The end why any of us desired to speak with him was this. Having heard much of his seductions of great numbers of people on the other side

ſide of the Countrey to their wicked way, and knowing he had no other errand among us, but to infect the people of our ſeveral Congregations with their infernal doctrines, and to perſwade them to deſert the preaching of the Word, and all their Ordinances of Chriſt, and to render not onely our ſelves, but the very calling of the Miniſtery hateful to them; We therefore thought it fit to go to him, and have ſome diſcourſe with him about ſome fundamental points of Religion, that if we found him to be erroneous in theſe Principles, we might exhort the people of our reſpective Congregations to beware of ſuch falſe Prophets, though they came to them in ſheeps clothing. And therein we did nothing but what we tooke our ſelves obliged to do in duty to God whom we ſerve in the Goſpel of his Son, and the ſouls of the people related to us. Should we being ſhepheards and overſeers of the flock, ſtand ſtill, look on, and be ſilent, or flie when the Wolfe comes and labours to devour? Should we not rather warn all men under our charge if it were poſſible day and night with tears to beware of ſuch impoſtors as are riſen up among us, teaching ſuch Errours as have overthrown the ſeeming faith of many, and ſpeaking perverſe things to draw Diſciples after them?

Their relation ſaith further, the next Lords Day after, we prepared our Sermons ſuitable to what we intended.

We intended with the aſſiſtance of God to do our endeavour, (and ſhall while we have a mouth to ſpeak) to help thoſe to whom we preach the Goſpel, as far as in us lay, free from the contagion of the *Quakers Errours*: and to this our intention, ſome of us did then ſuit our Sermons. And bleſſed be God that hath given to any of us ſome, though weak abilitie to ſuit our Sermons to the preſent occaſions. *Solomon* tels us, how pleaſant and profitable a word ſpoken in ſeaſon is, *Prov.* 25. 11.

Their Relation ſaith further, that we ſaid the Parliament had opened a gap for blaſphemy.]

I do not believe theſe words were ever ſpoken by any of us. There is one Mr. *Dodſon*, a Miniſter of *Raſſendale*, I am perſwaded an honeſt Godly man, that is accuſed to have uttered theſe words on the 24. of *October*, by two of *Naylers* Proſelytes: but the moſt judicious knowing hearers of that Congregation then preſent, deny to them beſt remembrance that ever any ſuch words were there ſpoken. And whereas this Relator affirms them to be ſpoken the 5. of *December*, he might have remembred that true ſaying, *A lier had need of a good memory.*

The following part of the Relation is a meer heap of lies, as that any of us ſaid, they did God good ſervice that would knock him down, is a wicked malitious lie. That we ſtird up the ruder ſort of people, is another. That any of us ſollicited Mr. *Burton* to come to *Mallerſtang* is another untruth. That the Prieſts ſon got him to come, is another falſity. It is well known to thoſe to whom he is known, that he neither hath, nor ever had ſon or daughter.

That Mr. *Burton* had been in actual arms againſt the Parliament, is another revengeful ly; and an imputation of unfaithfulneſſe to thoſe Gentlemen that were of the Committee for ſequeſtration.

That the multitude was armed, is another horrid falſity, or that any was armed, ſave that 2 Gentlemen there had their ſwords with them, which is not unuſual with them when they go abroad, and 1 Country man. And if he brought his ſword thither upon that occaſion, as not uſing to wear one, it was rather for fear of the *Quakers*, then to offend them.

That any threatned to knock out his brains againſt the wall, to pull down the houſe, that the Prieſts ruſhed in violently and tooke him by the throat and haled him out of door; That there M. *Burton* ſtrook off his hat with a pitch-fork, or any body elſe, or that any violence was done to him any where, are ſuch notorious falſehoods, as I think the Father of lies himſelf would be aſhamed to forge, ſeeing there are ſo many ſorts of people that can bear witneſſe againſt them. There was no Miniſter there but my ſelf, and if *Nayler*, or any of his lying followers can ſay that I was guilty of the leaſt incivility towards him, either in word or action, let them not ſpare to charge me with it before any authority. I ſhall dare the whole Generation of them to doe it: What was done there was not done in a corner, but before many witneſſes, by whom the Truth may eaſily be made to appear.

Reader, I will not detain thee with reckoning up all the falſities contained in this Relation, onely in general, I beſeech every man fearing God that ſhall reade theſe lines, to believe, that there was no one of thoſe abuſes offered to Nayler, *that are there ſpoken of in our ſight or hearing that were there preſent. If when we were abſent any one uſed any railing language to* Nayler *or his followers, according to their own conſtant cuſtome towards others, I do not here go about to juſtifie them in that ſinfull practiſe.*

For the Particulars of our conference there, if the recital of them might benefit the Reader, I would ſet them down exactly according to Truth. While we were diſcourſing, *Nayler* was anſwered one que-

tion

ſtion for another, and I think to his own conviction, ſeeing his Relation neither mentions thoſe queſtions he propounded, nor my Anſwers to them, I am ſure his mouth was ſtopt then, he had nothing to gainſay.

For that particular which he charges me with, that I ſaid, *Chriſt was in heaven with a carnal body*, I ſhall reply to it by and by in my relation of the Examination of *Nayler*, at the Seſſions at *Appleby*.

And where he ſaith, his Commitment was for Thou-ing Maſter *Burton*, and refuſing to put off his hat to him, it is moſt untrue: though his pride and contempt of Authoritie did thereby ſufficiently appear.

M. *Burton*, as all other inhabitants of theſe parts, had heard much of the blaſphemies of theſe wicked ſpeakers, *Fox* and *Nayler*, *&c.* Of the ſeeds of hereſies they had ſowne, the damnable doctrines they had broached, the diſtractions and diſturbances they had cauſed in Towns and families in other parts of the Country, and of the great number of people they had perverted, and lookt upon it (as I have heard him ſay) as neceſſary to give ſome check to the proceedings of theſe men, for the preſervation of the publicke peace. This he thought to have done onely by binding *Nailer* over to the Seſſions, where he hoped ſome order might be made for the bridling of the growing inſolencies and impieties of this turbulent ſect. But *Nayler*, refuſing to yield obedience to the Law in giving ſecurity for his apperance at the next quarter Seſſions, which were then nigh, occaſioned Mr. *Burton* to write a *Mittimus*, and ſend him to *Appleby* to continue in the Goals cuſtody, till the Seſſions ſhould be.

For *Hogils* buſineſſe, there were three or foure of their ſpeakers or praters rather, in the Market place, all of them ſpeaking together, more like mad men then Miniſters of Chriſt, or ſober teachers of the Goſpel, and virulently railing againſt thoſe that were ſo indeed; and this *Hogill* amongſt them: who affirmed for his part, that all the Miniſters in *England* that preach in ſteeple houſes were lyars againſt Jeſus Chriſt. M. *Burton* being then in the Town, ſent for him to reprove him for this language. When he came in, he behaved himſelf very contemptuouſly, & his words were very ſtubborn & peremptory. Some preſent told him M. *Burton* was a Magiſtrate, and it was meet he ſhould ſhew him at leaſt ſome civil reſpect, as that of putting off the hat. *Hogill* denied to do it. M. *Burton* told him in a friendly manner, how far they were degenerated from all Civility and common manners, and that for himſelf, he did not deſire the reſpect of putting off

the hat from him, or any man, (though he knew that such behaviour was due towards a Magistrate, as might shew some reverence and respect to him, but did much wonder, they were so superstitiously scrupulous of it, as if it were some great sin. *Hogil* replyed, God had not commanded him to put off his hat, and that he did not owe him that respect, nor would he give it to him. Whereupon one that stood by took it off and layd it upon the end of the Table by him. *Hogil* took his hat and put it on again. Another standing by him took it off again, and laid it in the fire within his reach. He refusing to save his hat himself, one that stood by presently took it off the fire, before it had received any hurt, and gave it to him, and he wore it according to his own mind. Among other peremptory expressions he used to Master *Burton*, this was one. The Law (saith he) thou actest by is tyranny and oppression. For this and other wicked speeches, M. *Burton* desired him to find bail among his friends (many of whom were then in the town) for his appearing at the Sessions then not far off, which when he utterly refused to do, he made him a companion to *Nayler*.

Where the Relator saith, There were 3 large Petitions prepared, stuft with most filthy untruths and slanders, raised out of the bottomless pit; The Reader may know, that there were indeed 2 Petitions then presented to the Justices, one of which came from the town of *Kendal*, the other from some other parts of the Countrie. Nor will the subscribers be ashamed to owne them, being able to make every particular good with advantage.

But I doubt I have already exacted upon the Patience of my Reader, and am even weary of raking in this Relation, wherein untruths ly as thick as worms in old dunghils. But I am not curious to observe all the material *Errata's* in it.

The Reader may be assured of this, that if they had had any thing whereof they could have justly accused us, we should have heard of it in another manner, *then out of Sauls Errant to Damascus* long before this time, and louder complaints would have been made then those of this Relator. But if they have neglected hitherto to accuse any of us in particular of such wrongs as they complain to have bin done in general, why do they not apply themselves to those in authority, and charge him or them by name that did infer the injury, and prove it by witnesses, that they may bring such to condign punishment? Or if the Justices have done them injustice, why doe they not Petition to their Superiors for remedy?

If any man shall yet mistake the commitment of *Nayler* for persecution

cution, it were good, (if he have bin a ſtranger to his ſufferings) he were acquainted with the greateſt heat of it. It was no more but his confinement to the Goalers houſe, where he had as good accommodation, as I think his own houſe would have afforded him, or he did deſire, and better ſurely then he did deſerve: and from whence he is now gone well amended both in body, and rayment, and in purſe alſo. For his incomes from the contributions of his Proſelytes, as is reported by ſome that have reaſon to know were not inconſiderable; nor would he have had much cauſe to complain, but that he wanted liberty to range the Country, if it had laſted as long as he had lived.

An anſwer to the falſe and unfaithfull Relation, of the examination of *James Nayler*, at the Seſſions at *Appleby*, January, 1652.

Reprinted verbatim, in this Book as it is miſrepreſented in Sauls errand to Damaſcus.

READER, I ſuppoſe thee in this Book at leaſt to have peruſed that untrue and halting narration of Naylers *examination procured by him or ſome of his friends to be printed and ſpread abroad for no other end, as to us it appears, but to bely ſlander, wrong, diſhonor and bring an* Odium *upon both the Magiſtracy and Miniſtry in this County of* Weſtmerland, *that have any way appeared againſt the wickedneſs of that man and his Faction, and to render them contemptible in the eyes of the people of this Nation; and thoſe that fear God in it, that are ſtrangers to that buſineſs, if it were poſſible. Thus they give their mouths to evil, and their tongues frame deceit, againſt them that never merited it at their hands or pens, and deſired nought to them but good. But the Lord will one day examine and reprove them, and ſet this ſin among the reſt in order before them, except they yet become convicts, which from our ſouls we wiſh on their behalfs.*

To wipe off that dirt wherewith they have aſperſed the Gentlemen that then ſat on the Bench; I muſt firſt inform my Reader, that whereas he ſaith, he was indicted for Blaſphemy, for ſaying, Chriſt was in him and that there was but one word of God, it is a notorious untruth known to all the Country then preſent; I cannot but wonder at their impudence in Printing ſo well known a lie. It eaſily diſcovers to him that will ſee, of what ſpirit they are: They would make the world believe that the Gentlemen, Were Ignorants indeed, that had no better skil then to take theſe

words

words for Blaſphemous: Tis true; theſe words were contained in his Indictment, which he ſpoke in the hearing of an hundred people that he affirmed Chriſt was in him as man, and that the holy Scripture was not the Word of God; which laſt words though they may be truly ſaid to be Blaſphemous, taking Blaſphemy in a larger ſence, as it is uſed, Acts 6. 1. Tim. 1. 6. Iic. 2. 5. Yet that he was indicted for Blaſphemy at all, is utterly falſe; What was the cauſe of his confinement, I have in another place informed my Reader.

But further, to diſcover the falſhood and wilful omiſſions and imperfections *of their Narration* I ſhall give my *Reader* a true account of the examination of, and diſcourſe had with *James Nayler* at the Seſſions, in all the material paſſages of it, which was as followeth.

After the Juſtices had ſpoken ſomething to Nayler, *concerning his refuſal to put off his hat in the preſence of Authority, which he then and there denied to do, and had put ſome queſtion to him concerning the place of his birth and habitation, his Profeſſion being a Souldier, Col.* Brigs *demanded of him the cauſe of his coming into theſe parts.*

To which Nayler, *If I may have liberty* (ſaith he) *I will declare it.* [*I was in the fields at the Plow in Barly ſeed time, Meditating on the things of God, and ſuddenly I heard a voice, ſaying unto me, Get thee out from thy kindred, and from thy fathers houſe, and I had a promiſe given in with it, Whereupon I did exceedingly rejoyce that I had heard the voice of that God which I had profeſſed from a childe, but whom before that day I had never known: So I went home, and ſtayed there a good while, and not being obedient to the Heavenly Call, I was in a ſad condition as my friends know, and thoſe that knew me, wondered at me, and thought I was diſtracted, and that I would never have ſpoken nor eaten more.*

Hereabouts as he was going on, Coll. *Brigs* interrupted him with this queſtion.

Friend, ſaid he, Didſt thou hear that voice thou ſaiſt ſpoke unto thee?

Nayler anſwered, Yea, I did heare it.

Coll. Briggs queſtioned him again thus, Were there not ſome others beſides thy ſelf at plow with thee?

Yea ſaith *Nayler*, there were two more beſides my ſelf.

And did not they, ſaid the Coll. hear that voice as wel as thy ſelf.

No friend, ſaith *Nayler*; it was not a Carnall voice, audible to the outward eare.

O then ſaid Coll. Briggs, I know what voice it was.

Nayler then proceeded thus, after I was made willing to go, I gave away

away my eſtate, and caſt out my mony, and I began to make ſome preparation, as apparel and other neceſſaries, but a while after going a-gateward with a friend from my own houſe, having an old ſuit without any mony, having neither taken leave of wife or children, nor thinking of any journy, *The voice came to me again, commanding me to go into the Weſt, not knowing whither I ſhould goe, nor what I was to doe there; but when I had been there a litle while, it was given me what I was to declare, and ever ſince I have remained not knowing to day what I am to do to morrow.* When he had finiſhed this Relation touching his call, Coll. *Briggs* put this queſtion to him;

Friend, you ſaid, you gave away your eſtate, and caſt out mony before you came forth, to whom did you give your eſtate and mony?

Nayler ſaid, I gave it to my wife.

Coll. Briggs *replied, doeſt thou call that a giving away of thy eſtate, and caſting out thy mony? I ſhould not much care if all my eſtate were ſo given away; But what was the promiſe which thou ſaidſt was given in to thee?*

Nayler ſaid, That God would be with me, which I find made good every day.

Said Coll. Briggs, *I never heard of ſuch a call as thine, in our time.*

To which *Nayler* replied, he believed ſo

M. Pearſon *then asked, whether Chriſt was in him as man, as he had before affirmed?*

Nayler replyed, Chriſt God and Man is not divided; ſeparate God and Man, and He is no more Chriſt; Chriſt God and Man is every where.

I askt thee, ſaid Mr. Pearſon, *Whether thou believeſt Chriſt as He is Man to be in thee?*

I witneſſe Him in me, ſaid *Nayler*, and if I ſhould deny him before men, He would deny me before my Father which is in Heaven.

How do you mean, ſaid Mr. Pearſon, *that Chriſt is in you; Doe you not mean that He is in you Spiritually?*

Yea, Anſwered *Nayler*, Spiritually.

By Faith, ſaith he, you mean, or how elſe?

By Faith ſaith *Nayler.*

Why, what difference is there then in this point (ſaid Mr. Pearſon,) *between the Miniſters and you?*

Nayler replyed, the Miniſters affirmed Chriſt to be in Heaven with a Carnal Body, but He is with a Spiritual Body.

Which of the Miniſters ſay ſo, ſaith Mr. Pearſon?

The Minister of *Kirkby-Stephen* being present, rose up and said thus; I confess I said Christ was in Heaven with a Carnal Body, I was willing to own a Truth though in course Language, I look upon it as an unmeet Expression, and should not have used it, had I not bin drawn to it upon this occasion: Discoursing with *Nayler* at *Mallerstang* about the Reality of Christs humane Nature, I asked him *Whether he did believe that Jesus Christ now Glorified in Heaven, was a true real Man as well as true God. When according to his manner he laboured to speak as ambiguously as he could, and would plainly affirm or denie nothing. Urging him with the same question again, with some little alteration*, I asked him, *whether he did believe that Jesus Christ was now in Heaven in a body of flesh? to which when I pressed him to answer plainly:* Thomas Aray, one of Naylers companions, said to me thus: *Dost thou imagine that the body of Christ in Heaven is a Carnal body?* To which I answered presently thinking they had understood *English* language: *Thomas*, take the word Carnal, not as it is used in the Scripture in opposition to that which is, Holy, or Spiritual, but according to its natural and proper signification, as it signifies fleshly, and so *I do believe the Body of Christ in Heaven to be a Carnal body*; (that is) as I said, *a body of flesh.*

Naylers relation saith, he perceived him to be offended, because he had told of his saying. And said; Friend I had not accused thee, had I not bin asked, what was the difference between the Ministers and me, for I am not come to accuse any. It is true, some such words he immediately spoke, But that the Minister of *Kirkby-Stephen* was offended at him is an untruth, He knew no cause he had to be offended at him, but saw cause rather to pity his ignorance.

M. *Pearson* was here saying something manifesting some desire that some of the Ministers there present should discourse with *Nayler* about some of his *erroneous opinions*; but in regard it was then night, and they had much business to do before they rose, it was thought unseasonable.

Coll. Briggs *then asked him, if he had not bin a Member of a Church about* Saurby.

Nayler answered, he was a Member of an Independent Church at *Wood-Church.*

Coll. Briggs *told him, that he had heard he was excommunicated out of that Church for some blasphemous opinions, and ask him if it was not so.*

Nayler said, he knew not what they had done since he came forth, but before he was not to his knowledge. One that had it from Mr. *Marshalls* own mouth, who is Pastor of that Congregation at *Wood-*

Church

Church, told a friend of mine lately, that it is very true, that *Nayler* was there Excommunicated for his blasphemous Tenets.

Coll. Briggs *then asked him further, if he did not write a letter to one in* Lancashire, *wherein he told him, that if he hoped to be saved by that Christ that died at Jerusalem, he would be deceived: Such a letter* Nayler *did write to one* Henry Holme, *containing these wicked words in it: And when he was taxed for them, though he could not deny it, yet he would not at first confess them, till Coll.* Briggs *askt him if he would deny his own hand; To which he replied no, if he might see it. Coll.* Briggs *told him he thought he could procure the letter:* Nayler *desired it might be kept as a witness against him. Coll.* Briggs *asked him, what was his reason to use such a cursed expression?*

Nayler to season it, had this grain of salt in readiness, (an ill shift is better then none.) If, saith he, I cannot witness Christ nearer then *Jerusalem*, I shall have no benefit by him, but I own no other Christ but that who witnessed a good confession before *Pontius Pilate*, which Christ I witnesse suffering in me now.

There were 2 Petitions presented to the Justices, subscribed by the hands of many Gentlemen, Ministers and others of known integritie and honestie, occasioned by the troublesome insolent behaviour of this people; Especially their gross disturbance of whole Congregations in time of publick worship: and because it may be some satisfaction to the Reader, I shall here adjoyn the true Copy of some of them which I have by me.

To the Worshipfull, the Justices of Peace for this Countie of *Westmerland*.

The Humble Petition of several Gentlemen, Ministers of the Gospel, and others, friends and servants to Jesus Christ his Gospel Truths, and Ordinances, and the general weale of this Common-wealth and Nation,

SHEWETH,

THat *in the late Wars, We, or most of us did expose Lives, Liberties, Estates and Relations, with all other Personal advantages in the just defence of* Religion *and* Liberty, *in concurrence with, and maintenance of the just defence of* Religion *and* Liberty: *After the prosperous Effects whereof, we expected the settlement of the grand ends of our engagement, and so much the more, as being the promise of the Parliament the vows of their affection, the price of our Prayer, purses, hazards, losses, banishments, and the blood of many thousands our fellow servants in the work of God freely sacrificed in the Quarrel of this Nation.*

 What

What hath bin done in the ſettlement of our Rights, Peace and wholeſome Lawes, we bleſſe God for, and the Parliament as his Inſtruments: nor can we but acknowledge what hath bin done by them in the Cauſe of God, as their Acts againſt Adultery, Fornication, Swearing, Drunkenneſs, Sabboth-breaking, Promoters of heretical Doctrines, againſt Ranters or Blaſphemers, (may the Lord increaſe the number of theſe things:) Yet ſo it is, that in this County, ſeveral perſons, Proſelites of one George Fox *and* James Nayler, *do in the times of our Aſſemblies ordinarily in a way of contempt and ſcorn come in amongſt us with their hats on at time of Prayer or Singing, uſe in our Congregations ſome of them violent actions, in the time of Sermon or Prayer or ſinging, cry out aloud with horrible clamours, ſlanders, abuſes, reproaches againſt our Miniſters, to the ſtirring up of woefull tumults, evident diſturbance of the work and the turning of the peaceable Aſſemblies of the Church of Chriſt into the groſſeſt confuſion.*

That their deportment is ſuch, and with ſo continual violence againſt the moſt godly of our Miniſters, in all places, in their travels, in the ſtreets, abuſing them with reyling language, ſcornfull behaviour, walking uſually in Markets, with ſuch great numbers together, and ſcarce paſſing by any not of their judgement without abuſive words, that it cannot but ſhew us as no ſmall Symptomes of bad deſignes, ſo no ſmall reaſon to provide for our ſecurity.

That it is their great Deſigne to ſtir up the ſpirits of people againſt the Miniſtery of England *in generall without diſtinction, ſetting ſuch, and ſending abroad daily, libels and ſlanders againſt the Office, as needleſſe, and them, as, or under the names of Antichriſts, Antichriſts Merchants, Tithemongers, robbers, deceivers, Miniſters of the world, Prieſts, murderers, Conjurers, Divels, and attempting to make Proclamations in the open Markets to the ſaid effect.*

That their main drift is to ingage the people againſt the Miniſtery by reaſon of Tithes, crying out with open clamors againſt Tithes as unlawfull, Antichriſtian, to the neceſſary overturning of the Lawes to that purpoſe, bringing an Odium *upon the Government, and tending to ſtir up Sedition in the people, to withdraw their due obedience from the Lawes and Government of* England.

That beſides what others perhaps may know of the Blaſphemies of them, we doe plainly ſee and know, that their practices do exceedingly ſavour of Sorcerie, the quakings, ſwellings, roarings, foamings; (Such as never we heard of, but ſuch as were poſſeſſed of the Divell) of perſons at their meetings, and eſpecially of little children, giving a ſad ſuſpition

of

of it, and the more by reason of the known ſuſpitions upon George Fox, *to deal with the Devil, before ever he came to us in theſe parts.*

That we know the Principles of ſome of their followers are againſt Propriety, againſt ſubjection to Magiſtrates, againſt diſtinction amongſt men, and the practiſes of the moſt ſuch, that there is a ceaſing of relations, children profeſſedly refuſing ſubjection to their Parents, and ſervants to their Maſters.

That we are ſenſible what confuſions, diviſions, tumults, and parties made by theſe diſturbances, and cannot but with ſadneſſe of ſpirit remember, that ſuch ſmall beginnings have in other Nations grown to eat out their peace, and ſtagger the foundation of their ſtates; as alſo we lay it before you what advantage it gives to the common Enemy, how it weakens the Parliaments intereſt in the peoples hearts; to ſee ſuch people unreſtrained, creates diſcontents, and layeth a clear foundation for civil wars; or at leaſt advantage to the Hollander, *or* French *now in Arms againſt us, to carry on their wicked intentions with greater facility.*

As you are therefore Chriſtians, and *Engliſh Magiſtrates*, we as free-born Men of *England*, and diſcerning ſomething more as inſtruments under God, with others, of our preſent Peace, doe beg and challenge from you:

1. *Your timely looking unto the Peace of* England, *that is ſeeming too evidently to be endeavoured to be rent aſunder.*

2. *The protection of our ſelves, and our Miniſters from violence, diſturbance in our worſhip of God, and ſuppreſſion of offenders.*

3. *Execution of the Statute againſt Sabboth-breakers, and ſuch as under pretence of Religion are in no Religious Aſſembly that day.*

4. *Charge to all differing Judgements to meet together ſuch Lords Dayes peaceably, and not to ſpread themſelves to ſeverall places for diſturbance, ſuppreſſion of perſons being without any calling.*

5. *And your witneſſing againſt all Blaſpemies of the Name of God; eſpecially, ſuch as are contained in the Act of Parliament. And if the Application of an effectual remedy lie not within your Power, that you will pleaſe to joyn with us in this deſire, and tranſmit the caſe to the knowledge of the Right Honourable the Councel of State, as a caſe ſo nearly concerning the Peace of* England.

And we ſhall ever pray.

When this last Petition was read, Mr. *Coale* was called for and examined what disturbances he had received, or could witnesse. He told the Justices he came thither to beg the States Protection, and not to endeavour the prejudice of any mans person, and that the Petitioners did challenge protection as their Native right and purchased due, and as what he knew, was the mind of the Parliament: and that he desired no more for himselfe in this respect, then he did for those of differing judgements, onely craved that we in our severall Congregations, might worship God without disturbance and affronts.

It is known to the whole Bench and present Multitude, that he perswaded with the Justices, that he might not instance in any of these particular publicke disturbances, by naming the persons, till they had promised to pardon what was past; which was done. Upon which Master *Coale* instanced in severall men and women, whose uncivil, unchristian, boysterous carriages in publicke Assemblies, and turbulent spirits fully speake, what freedome might be expected to be given to our Congregations, if they might sway the Nation according to their wills: And that the spirit of Persecution rests indeed in their brests, what ever strangnesse they pretend to it, and notwithstanding their untrue complaints of suffering of it.

Orders being given by these Gentlemen that then sate in the Bench for the peaceable preaching of the Gospel, Master *Pearson* asked *Nayler* this question: How comes it to passe (saith he) that people at your meetings, doe sometimes fall into such horrid quakings and tremblings?

The Scriptures, said *Nayler*, witnesse the same condition in the Saints formerly, as in *David*, *Daniel*, *Habakkuk* and others.

Master *Coale* replied, that *David* also sometimes saith, *His bones were out of joynt and broken*, yet notwithstanding, his bones were sound.

Nayler then instanced again, *In the trembling of Moses*, and *Habakkuk* and *Paul*.

Master *Coale* told him it was true; yet he might understand that in Scripture, these words of quaking and trembling were not alwayes taken in a litterall sense, but did signifie that trembling of Spirit and horrour of Conscience that God did bring upon the soul in the sense of sinne and his displeasure, the breaking of the bones of our comfort, and shaking of the souls strongest confidences. Sometimes again, (he said) they were to be taken literally, as in *Moses*, *Paul*, &c. But then they were upon occasion of a more extraordinary

ordinary Manifestation of the Majesty and Glory of God, appearing to them: which was an Act of Extraordinary Providence, and not the Lords ordinary work.

Nayler replyed, that they, (*viz.* that fel into the quaking fits among them) also saw the Glory of God; but saith he, did they, *Moses* and *Paul*, &c. see it with their bodily eyes.

Yea, said Master *Coale*, *Moses* did see the Glory of God, upon *Mount Sinai* with his bodily eyes, and not onely he, but also the whole Host of Israell, and desired they might not see that sight any more.

Nayler said, How then is it said, *Who can see the Face of God, and live?*

Master *Coale* answered, True, it is so said; but that Face of God which *Moses* saw, is not spoken of, as that full vision of God, which we cannot have till we be changed, but of a more extraordinary appearance of God in his outward discovery of his Glory. And therefore when afterwards *Moses* desired to see Gods Face, he shewed him but his back parts.

Dost thou then believe (said *Nayler*) to see God with thy carnall eyes?

Master *Coale* answered, in the words of *Job*, *Yea, with these eyes shall I see Him*. Onely said he, friend understand, That though these same eyes shall see Him, yet they must be, though not in substance, yet in quality changed, *He shall change this vile body*, (saith *Paul*) *and make it like unto his own Glorious body*.

Saith *Nayler*, Had I said so, I had been charged with Blasphemy, though it be Truth. Master *Coale* answered, he would then have had a great deale of injury done him: but (said he) though we shall be made like unto him, I doe not understand it thus, that we shall be made equal to him, there is a vast difference betwixt likenesse and equality.

Nayler, after this speaking of the life of Christ, said, he lived by the life of Christ, and Christ in him.

Master *Coale* told him it was true, that a Christian lives by the life of Christ, but that life (saith he) which I live, is a created life, and tis I am quickned, and I that am made alive.

I live, saith *Nayler* by an uncreated life.

True, said Master *Coale*. A Christian doth so, but he must make a difference between living the Essentiall life of Christ, and living by it: The uncreated life of Christ (said he) is the cause of my life, but not the

the matter of it. For they were the influences of that life upon me, that did beget a life in me, but that life that is in me is a created life; for which he quoted, *Epheſians* 2. *You hath he quickned*: and 1. *Cor.* 15. *The laſt Adam is made a quickning Spirit, or a life creating Spirit*, as he told him the word ſignifies. Alſo 2. *Cor.* 5 *If any man be in Chriſt, he is a new Creature*: And you are his workmanſhip *created in Jeſus Chriſt unto good works*.

To theſe he replyed nothing, but ſaid, I do witneſſe Chriſt is in me, and is perſecuted in me this day.

Maſter *Coale* told him, he perſecuted him not: but came to crave Protection.

The foregoing diſcourſe produced ſome words, about Juſtication; touching which *Nayler* ſaid, he was juſtified by Chriſt in him.

To which Maſter *Coale* replyed thus. Chriſt in me is my ſanctification, but Chriſt fulfilling the Law for me, is my Juſtification. Juſtification is an Act of God for Chriſts ſake, acquitting me and abſolving me from the guilt of ſinne; not done in me, but without me, in the Court in Heaven. Onely the Manifeſtation of it is in my Conſcience.

Nayler ſaid nothing to this, but that which is without, is without.

Being asked whether the Scriptures were the Word of God, he anſwered, he knew no Word of God but one.

Being asked again, whether he believed the written Word to be the Word of God, he ſaid, I know no ſuch thing.

Maſter *Coale* told him, That it was true, that Jeſus Chriſt is the Eternall Word: but in the ordinary ſenſe, a word is as much as the Declaration of a mans mind. He asked him therefore, whether he beleeved the Scriptures did declare to us the Minde of God, and ſo whether that which they deliver to us, is the very minde of God?

He anſwered, I do believe it.

This is the ſubſtance of all thoſe Paſſages.

AND now good Reader, compare this faithfull Relation, which may be atteſted by many judicious and obſervant witneſſes, with their fooliſh and ſcandalous ſtories, and you may find them full of ſuch

ſuch groſſe abuſes, and pernicious ſuggeſtions and falſehoods, as are apt to proceed from a ſpirit that premeditateth miſchief, and abhorreth not evil.

I think none of us that are traduced in *Sauls Errand to Damaſcus*, ſhould have made any thing publick in this kind in reſpect to our ſelves. We know tis as eaſie is common for Chriſts Diſciples indeed to beare the lying accuſations and reproaches of his Enemies. But knowing again how Errour may ſtrengthen it ſelfe, and get a party by lying reports, and the Cauſe of God contract an Odium by miſrepreſentations, and Religion ſometimes ſuffer through ſilence, eſpecially when Satan labours to ſpeake ſo like the Language of a complaining Saint, and Truth it ſelfe is under prejudice and diſadvantage, we were moved in Spirit, to ſpeake what we have heard and know, and to teſtifie what we can witneſſe, though the world ſhould not receive it.

That Myſtery of Iniquity which doth ſo Energetically work againſt the Goſpell in this Nation, and that deſigne of Satan which now appears with open face in Multitudes of his Agents, to overturne the Miniſtery of the New Teſtament, and roote out the Soule and Life of Chriſtianity from among us, the deſpiſed Servants of the Lord in theſe parts are hopefully encouraged, that the Lord will ere long cruſh to pieces, and make it as the untimely Fruite of Summer, and as the graſse upon the Houſe top, of which the Mower filleth not his hand, nor hee that bindeth Sheaves, his boſome.

Yea, we ſee already ſome probable Symptomes of Death upon theſe New born Principles, and the markes of Vengeance from Heaven upon them. The hollowneſſe, and unholyneſſe of their fanaticke Notions, which as blazing Starres doe dazle the weaker, or delight the more wanton eyes of many. The fruit of our Prayers in the returning of ſome who were eſteemed Godly; The Diviſions of the reſt; Their viſible palpable Atheiſme, And the Lords Eminent leaving of them both, living and dying in either the moſt deſpairing, or moſt bruitiſh Condition ever heard of; which though ſad as to their perſons, yet wee cannot but looke upon them, as Signall Teſtimonies of G O D, againſt their Hereſies and Impieties.

O that Men would receive the Truth of God in the Love thereof, that thoſe Glorious Beams of the Eternall Word might raviſh the

the affections of all that know them: Leaſt otherwiſe (as is the ſad condition of this poore Country) the Lord doe in his juſt Judgement, ſend them ſome ſtrong Deluſions to believe a Lye; and plunge their Soules from their Imaginary higheſt Elevation of Spirituall Knowledge, into the loweſt depth of Atheiſticall Heatheniſh or Popiſh darkeneſſe. In this Prayer I hope, good Reader, we ſhall have the Communion of your Spirit, and the joynt compaſſion of your Soules for a miſguided Generation.

The Lord inable us, to contribute what
ſtrength wee have for the
Goſpels Intereſt.

FINIS.